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Again, St. Augustine writes—"Christ instructed his disciples and said unto them, It is the Spirit quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life; as if he had said, *understand spiritually* what I have spoken—You are *not* about to eat this identical body which you see; and you are *not* about to drink this identical blood, which they who crucify me will pour out; on the contrary, I have commended a certain sacrament to you which will vivify you, if spiritually understood." It would be superfluous to multiply testimonies; if, however, you require more, equally explicit, I shall be happy to supply you with them.

In the second place, you have undertaken to correct an historical mistake into which you say I have fallen. You state there was no general council held in Constantinople in the eighth century. I would advise you for the future, when you undertake to correct mistakes, to take care that you do not fall into a more grievous one yourself, for there was a general council held in Constantinople in the eighth century. "Making the proper allowance for your want of correct information on this point," I proceed to inform you, that it was called by Constantine, in 754, at Constantinople, to whom, it appears, the furious tribe of image worshippers, in derision, had given the name of Copronymus. It was composed of eastern bishops. It condemned the worship and use of images. This council, I am aware, is not acknowledged by Roman Catholics, any more than the authority of the second commandment, because it had not received the sanction of the see of Rome; nevertheless, its testimony is of great value on the subject in dispute, as showing that the Trentine doctrine of transubstantiation was not universally received or believed in the early ages of the Christian Church. It maintained that "Christ chose no other shape or type under heaven by which to represent his incarnation, but the sacrament which he delivered to his ministers for a type and effectual commemoration, commanding the substance of bread to be offered, which did not in any way resemble the form of man, that no occasion might be given for bringing in idolatry."

In regard to the third difficulty, you state that I have mistaken the power of a council which is only to declare or authoritatively set forth as true, any point of doctrine, so that what before might have been disputed or doubted without danger, becomes now necessary to be believed, and heresy to dispute or doubt.

According to your own definition, then, till it becomes an article of faith, it is a disputable doctrine which may or may not be held by those who remain in communion with the Church of Rome; and, therefore, since the doctrine of transubstantiation was not declared an article of faith till the Council of Trent, the belief of the doctrine was not essential till then, and those who denied it must not be considered as heretics. Between this and the Council of Nice there is no parallel, for almost immediately on the promulgation of Arius's opinions, the Council of Nice assembled, and those opinions were declared heretical. Arius first put forward his erroneous views in 318, and in 325 the council condemned them, an interval only of seven years; but the doctrine of transubstantiation was disputed, fiercely disputed, from the time of Paschasius in the ninth century, and not terminated as you yourself have stated till the oecumenical Council of Trent in the 16th century. Therefore, transubstantiation was not till then a doctrine of the church, or a necessary part of Christian faith. Indeed the celebrated Breerly says: "complete transubstantiation (i.e., both for form and matter), was not determined until the last Council of Trent in the year 1560."

But think not that it is through the decrees of councils, or the testimony of the Fathers, or the writings of fallible men, however pious or however learned, that we alone attack the doctrine of transubstantiation. We have a more powerful weapon than any of them, and that is the sword of the Spirit—the Word of the living God.

I know you will shrink from Scripture, for as Scotus (4 Sent. d. 11, q. 3), says—"There is no passage of Scripture so express as evidently to compel the admission of transubstantiation, without the declaration of the church;" or, as Biel says (in Can. Miss. lect. 40), "It is nowhere found in the canonical Scriptures;" or, as Cardinal Cameracensis says—"Transubstantiation cannot be proved from Holy Writ;" or, as Cardinal Cajetan says—"There does not appear out of the Gospel anything to compel us to understand these words literally, namely, 'This is my body;' and, truly, that presence in the sacrament, which the church holds, cannot be proved by these words of Christ, unaided by the declaration of the church."

You hold that when Christ, at the last supper, took the bread and cup into his hands, and said, "This is my body," "This is my blood," these words are to be taken in their most strict and literal sense, and, that, therefore, the bread did actually become changed into the Saviour's body, and the wine into his blood. But if you will abide by this literal interpretation, you must carry out the principle much further than you do. We know, from 1 Cor. xi. 25, and from St. Luke, that our Lord said, "This cup is the New Testament in my blood." Have I not, then, as good reason for asserting

that the cup is transubstantiated into the New Testament as you have for saying that the bread and wine are transubstantiated into the body and blood of our Lord?

But from the words of our Lord, immediately after consecration, we learn that no transubstantiation had taken place; for he calls the consecrated element "the fruit of the vine."—"But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."—Matt. xxvi. 29.

Moreover, it was when our Lord was celebrating the Passover with his disciples, that he instituted the sacrament of the Lord's Supper. Now, it was customary among the Jews for the head of the family to pronounce over the Paschal Lamb the words "This is the Lord's Passover;" as the head of the family he, too, must have pronounced over the Paschal Lamb, the words, "This is the Lord's Passover." The disciples knew the lamb was not really the passover, but that it was a sign, emblem or memorial of it, and when, immediately after the commemorative supper he institutes the Christian sacrament, and uses the same form of phrase respecting it, which a few moments before he had used respecting the Jewish sacrament, and says of the bread and wine, "This is my body broken or given," "This is my blood shed," it is impossible his disciples could have understood him otherwise than as implying, "This is the sign, emblem, or memorial of my body broken, and of my blood shed."

And such a way of speaking is quite common, and often used by our Lord himself. He declared, "I am the door," "I am the vine," "I am the shepherd." He was not literally a door, a vine, or a shepherd, but he was figuratively what they were literally. The Apostles had often heard our Saviour speak thus before, and they would naturally understand him to be speaking so then.

Nor do they afterwards put another meaning on his words. In his first epistle to the Corinthians, St. Paul five times successively calls that bread which was consecrated, and which our Saviour calls his body.

We conclude, therefore, that the figurative is in this case that in which our Saviour's words must be understood. But to say that his words are to be taken in any other sense than that in which those who heard him would naturally understand him, is what I think none would venture to say, except those who have been carefully trained up to believe it such.

I am, dear sir, sincerely and faithfully yours,
WM. CARSON.

ST. AUGUSTINE'S PRAYER.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—In the last number of the CATHOLIC LAYMAN, p. 45, you conclude your answer to "Amicus" with the words—"This is the interpretation of St. Augustine, book the 1st, on the Sermon on the Mount, cap. ii." In both the last numbers you have quoted the Holy Fathers as entirely against the doctrine of purgatory. I trust you will not refuse me, who am a very unskilled controversialist, a privilege which you have given and kindly promised to other Catholic laymen.

Then, let me suppose that you adduce the most powerful array of quotations, from the Holy Fathers, against the Catholic doctrine of purgatory, and that I, on the other hand, do adduce only one, from one only of the ancient Fathers of the Church. What then? The inference naturally must be, that such holy Father was not orthodox. I then, sir, refer you to the confessions of St. Augustine, book ix. chap. 13; and, at the same time, I beg leave to quote the following, from the above, for the attentive perusal of your readers.

The following then is the sublime and eloquent prayer of the great and truly orthodox St. Augustine for the repose of his mother's soul:—"And now, my heart being cured of that wound, [sorrow for his mother] I pour out to thee, my God, in behalf of her, thy servant, a very different kind of tears, issuing from a heart awed by the contemplation of the dangers of every soul that dies in Adam. For, although she, being revived in Christ, even before being freed from the flesh, and having lived so as that thy name is much praised in her faith, and virtues, yet I dare not say that no word came out of her mouth contrary to thy command, from the time thou didst regenerate her by baptism. I then, putting aside her good deeds, for which I give thanks with joy, *entreat thee at present, for the sins of my mother*, forgive them, O Lord; forgive them, I beseech thee, enter not into judgment with her." &c., &c.

With your permission, sir, I will use the right of "private judgment" and that of "reason" as to the above passage.

I need not now inquire, nor is it necessary, whether Monica died a saint or not. From the above passage, at least, it would seem that her son, St. Augustine, who knew her many virtues, was somewhat uneasy as to the repose of her soul in the other world. In your first article on purgatory, page 39, of the last CATHOLIC LAYMAN, you say "Christ, in fact, does not do his work of atonement by halves—remitting the guilt, and

yet leaving the punishment! Where the guilt is removed the punishment is so likewise, temporal as well as eternal. Tertullian, Chrysostom, Augustine, all say this." Now, sir, why did St. Augustine entreat the merciful Saviour, who "does not do his work of atonement by halves," for St. Monica's sins? When her spirit quitted its remnant of clay, it was judged, and found either sinless or sinful—if the former, heaven, if the latter, hell was her reward. In either case, praying for her, or remembering her at the "altar," according to her own request, previous to her death, would be an idle and silly performance. Yet, it strikes me, that St. Augustine held a different doctrine; therefore, he continued to pray for her, and to remember her at the altar, hoping that the holy and all-saving sacrifice would atone for her human weakness and defects during life; for who can be sure that, during life, they have sufficiently satisfied the Divine justice?

Like St. Augustine, I shall, sir, until better instructed, continue to pray for the faithful departed.

And have the honour to be, sir,
Your obedient servant,
A CATHOLIC.

Loughrea, April 24, 1852.

We find some things in our correspondent's letter that we must agree with, and something which we must ask him to consider again.

We agree with him, that if we "adduce the most powerful array of quotations from the Holy Fathers against the Catholic doctrine of purgatory, and that he, on the other hand, do adduce only one, from one only, of the Ancient Fathers of the church—what then? The inference naturally must be, that such Holy Father was not orthodox." If our correspondent had said—"Was not orthodox in this point," we would have thought his argument generally correct. Yet, even so (seeing that he has quoted only one Father), a regard for truth would prevent our urging this argument too far against him. There may be cases, and there are, in which it would be easy to bring more Fathers in favour of an error than against it. Let Roman Catholics only show that the doctrine of purgatory is taught in Scripture, and we will accept the opinion of one Father in its favour, although ten should be against it.

We must ask our correspondent to consider again the following passage of his letter:—"When her spirit quitted its tenement of clay, it was judged, and found either sinless or sinful; if the former, heaven; if the latter, hell was the reward. In either case, praying for her, or remembering her at the 'altar,' according to her own request, previous to her death, would be an idle and silly performance. Yet it strikes me that St. Augustine held a different doctrine."

Now, it strikes us so too; though, perhaps, not exactly in the same way; and it may strike our correspondent, as it does us, when he considers it again. He seems to think that St. Monica received her final judgment, either for heaven or hell, as soon as she departed from this life; and before St. Augustine prayed for her. For he goes on to say that, notwithstanding this judgment, St. Augustine continued to pray for her. We cannot see what room our correspondent leaves here for purgatory. If Monica must needs go either to heaven or to hell, as soon as she left this life, and before St. Augustine had time to pray for her, what time was there for her to go to purgatory at all? Did St. Augustine pray for her *after* she was in hell? We notice this, as showing how hard it is for Roman Catholics to write on this subject at all, without making admissions that overthrow purgatory altogether.

But we regard truth alone, and not victory; and we will help our correspondent out of this difficulty. In the Nicene creed, which he and we believe alike, it is said of Christ, "He shall come again with glory to judge both the quick and the dead." The judgment of all who have died since Christ first came, shall take place when Christ comes again into this world as judge. Therefore, St. Monica is not yet judged; she is still waiting for the judgment of Christ when he shall come, at the great day.

This gives a very different meaning to St. Augustine's prayer; but to show what that meaning is, we must give the prayer more fully than our correspondent, "A Catholic," has given it. We do not at all suppose, that he meant to give it wrongly; we are sure that he found it in some book just as he has given it, and that he thought it stood just as St. Augustine wrote it. But the book misled him; and we shall therefore give, as St. Augustine wrote it, marking with brackets, the parts omitted in "A Catholic's" letter.

"But now, with a heart cured of that wound . . . I pour out unto thee, our God, in behalf of that thy servant, a far different kind of tears, flowing from a spirit moved by the thoughts of the danger of every soul that dies in Adam. And although she, having been made alive in Christ, even while not yet released from the flesh, so lived that thy name should be praised in her life and conversation, yet, I dare not say that, from the time that thou didst regenerate her by baptism, no word came out of her mouth contrary to thy command. [And it was said by thy Son, The Truth, 'Whosoever shall say to his brother, thou fool, shall be in danger of hell fire.' And woe be even to the commendable life of

men, if, laying aside mercy, thou shouldst examine it. But because thou art not extreme in seeking out what is done amiss, we faithfully hope to find some place of pardon with thee. But whoever reckons up his real merits to thee, what does he reckon to thee except thy gifts? Oh, that men would know themselves, and that he that gloried would glory in the Lord.] I therefore, [Oh, my praise and my life, God of my heart,] laying aside for a while her good deeds, for which I give thanks to thee with joy, do now beseech thee, for the sins of my mother, [hearken unto me, I entreat thee by the medicine of our wounds, who hung upon the tree, and now sitting at thy right hand maketh intercession to thee for us. I know that she dealt mercifully, and from her heart forgave her debtors their debts; do thou also forgive her debts, whatever she may have contracted in so many years, since the water of salvation.] Forgive, O Lord, forgive, I beseech thee; enter not into judgment with her. [Let thy mercy exalt itself over judgment, since thy words are true, and thou hast promised mercy unto the merciful; which thou gavest unto them to be, thou who wilt have mercy upon whom thou wilt have mercy, and wilt have compassion on whom thou wilt have compassion. And I believe thou hast already done what I ask, but accept, O Lord, the freewill offerings of my mouth.]"

We have thus filled up the gaps in our "Catholic" correspondent's quotation. We cannot give the whole (for it is too long), but we give one sentence more, which plainly shows the nature of the prayer—"Let none sever her from thy protection: let neither the lion nor the dragon interpose himself by force or fraud, for she will not answer that she owes nothing, lest she be convicted and seized by the crafty accuser; but she will answer that her sins are forgiven her by him, to whom none can repay that price, which he who owed nothing, paid for us."

Before we proceed to examine this prayer, let us remind our correspondent that the article in our last number, upon which he writes, was upon purgatory, not upon prayers for the dead. Any prayer for the dead which has nothing to do with purgatory, cannot be brought against that article.

Now, mark first the *nature* of the sins respecting which St. Augustine prayed. They are offences of the tongue, of which Christ has said, that they who commit them shall be in danger of *hell fire* (see the first passage in brackets). St. Augustine, therefore, was not praying for his mother's delivery from the pains of purgatory, but that she might not be condemned to hell. Remember that Monica is not yet judged. St. Augustine prays that, when judged, she shall not be condemned to hell. It is evident that he had no thought at all of praying that she might be released from what she was suffering at that time—there is no hint of such a thing in his prayer. Yet this is what any one who believed in purgatory would certainly have prayed for. Our correspondent, indeed, says that St. Augustine "was somewhat uneasy as to the repose of her soul in the other world." But he is plainly mistaken in this; St. Augustine says no such thing, but in the words which our correspondent did not quote (we are sure because he did not know of them), St. Augustine says the very contrary—"I believe thou hast **ALREADY** done what I ask." If St. Augustine believed that God had *already* granted everything he thought it necessary to pray for, for his mother, how could he possibly be uneasy about the repose of his mother's soul? No, but looking forward to the future judgment, St. Augustine well knew that if God should try every word of hers by his strict and holy law he would find enough to condemn her, and he therefore prays that God would have mercy in that day. And what was the ground of his hope that God would hear this prayer? It was this, *that before Monica died* she was entitled to this forgiveness, though not by her own merits, yet by the promise of Christ. "I know (he says) that she dealt mercifully, and from her heart forgave her debtors their debts." And again, "THOU HAST PROMISED mercy unto the merciful." And he marks that it was God (and not herself) who had worked in her this spirit of mercy and of love, this title to receive mercy from him. And God who worked mercy in her, had promised to give her mercy in the day of judgment, and on this ground, and on this ground only, he prays God to perform that promise, and to give her the mercy which he had promised. Do we any longer wonder that he should say? "I believe thou hast **ALREADY** done what I ask;" well might St. Augustine believe it, since he knew that everything which he had asked, God had bound himself by promise to do. Let us confine ourselves to the same rule, let us pray only for what God has promised, and we may believe that it is done already. But what has such a prayer to do with purgatory? Some one must show a promise from God about purgatory before we can thus pray about it.

Let us suppose such a prayer as this—"Thou, O Lord, hast promised, that so surely as Jesus died and rose again, so surely shall he bring with him, when he comes again in glory to this world, the souls of all that now are asleep in him. Perform this promise, O Lord, perform it; hasten that glorious day; bring these souls with thee, and do to them all that thou hast said." Here is a prayer for the dead, which few Protestants

will condemn as sinful. And why? because it is simply calling upon God to fulfil his promise, and to do what he has said, and what he surely will do. If any Protestant hesitate about the lawfulness of such a prayer, it is simply because prayers for the dead are so abused by those who pray *contrary* to God's promises and Word. Let "Catholics" only lay aside all prayers for what God has given no promise (for this is the great principle, that no prayer can be the prayer of faith, no prayer can be acceptable to him, unless it has his promise to rest on). Let Catholics lay aside all prayers for the dead that go beyond or contrary to the promises of God. Let them lay aside all prayers that deny the mercy of Christ, all prayers that dishonour the full efficacy of the blood of Christ; let them do all this, and confine themselves to prayers that rest on his express word and promise; prayers for what he will accomplish whether they pray or not; prayers to which they can add in faith, as St. Augustine did—"I believe that thou hast already done what I ask"—and there will soon be little difference among Christians about prayers for the dead.

Our correspondent concludes his letter with a solemn question—"Who can be sure that, during life, *they* have sufficiently satisfied the Divine justice?" We have no difficulty in answering, that *none* can be sure of; all should be sure of the contrary. But St. Augustine, in his prayer, points out a remedy, of which we may be sure also—"She will not answer that she owes nothing . . . but she will answer that her sins are forgiven her by him to whom none can repay that price which he who owed nothing paid for us." St. Augustine thought the Divine justice, which we cannot satisfy, was satisfied by that ransom.

FARM OPERATIONS FOR MAY.

(From the Irish Farmer's Gazette.)

Barley.—From the protracted drought, we are well aware that much of the barley land has remained unsown, in the expectation of timely rain to enable the teams to turn up and pulverize the land to the necessary degree of fineness, to insure an even braird. Some partial showers have already fallen, which we trust have been taken advantage of; and would earnestly urge those who have not yet sown this grain, not to lose a moment in doing so. The land should be rendered as loose and friable as possible, and the seed sown quickly on the fresh-turned earth, so as to retain as much of the natural moisture of the land as possible. Steeping the seed, to hasten the period of germination, will be of much service; but it will require careful watching, as, in warm, close weather, it may germinate in a couple of days; but, in cool weather, with harsh, north or north-eastern winds, it will take much longer. As soon as symptoms of germination are apparent, the seed should be committed to the earth without delay.

Mangel wurzel.—Last month we gave the general details necessary in the preparation of the land for this crop, as well for the generality of green crops, to which we refer our readers; if not sown already, no time should now be lost in getting in the several varieties of this crop, the most valuable of which are the long red, globe red, and orange globe, and for the manufacture of sugar, the Silesian or sugar beet. The seeds should be steeped in soft or manure water for 48 hours, and afterwards mixed with fine sand, and kept in a dark place, frequently turned and moistened, to promote germination, and sown upon the first appearance of vegetating.

During the past year the cultivation of *sugar beet* has been strongly urged, by various parties, as a highly remunerative crop. We have always expressed our doubts on this subject; and we find that the results of our past experience, in the growing of this particular variety of the beet tribe, have been fully borne out by the elaborate experiments made by Mr. Kelly, of Portrane, detailed in his communication to "the Committee of the Agricultural Museum, Royal Dublin Society," which appeared in the *FARMER'S GAZETTE* of November 8, 1851. From this important document we find that the difference in the money value, per acre (Irish), between sugar beet and yellow globe mangel amounted to the sums of £12 4s. 2½d. in favour of the latter, and that red globe mangel exceeded the sugar beet in value, per acre, by £14 1s. 4½d. With these results before us we cannot recommend the cultivation of the sugar beet as a remunerative crop. We have also this serious objection against its cultivation for the purpose of being converted into sugar—namely, that if such was carried into effect, we would have the manure producing crops—that is, the green crops—carried off the farm, while it is very doubtful whether they would be replaced by an equal supply of manure; and thus the effects of the potato system of cultivation would be again introduced amongst us.

Further, much complaint has been made by parties, who have grown the article last season, some of them extensively, at the company not being ready to receive the roots till a late period of the season, thus entailing much loss and disappointment to the grower; and we find from a recent advertisement for tenders, that the period of delivery is to be at the option of the company, from the beginning of October till the end of March, thus

throwing the entire loss arising from evaporation, decaying roots, and expense of storing, &c., on the farmer, besides being confined to one market, and having his money locked up at a time when he should have it to meet his numerous demands. Again, according to Professor Sullivan's recent pamphlet, the largest roots do not contain saccharine matter in proportion to the smaller ones by so great a difference as nine per cent. This is a point to which we formerly adverted. Last season in reply to, and to neutralize our arguments, as to the heavy cost entailed on the producer in delivery, it was asserted that there were drying stations to be established to cure the root, to save the great cost of long and heavy carriage to the farmer, the loss of storage, and enable the company to manufacture the sugar throughout the year; but we have heard nothing of it since. These matters will tend very much, we fear, to the detriment of the company, who will, if persisted in, be obliged to become producers. We think it right to make the above observations, which we imagine are correct; if in any point we have erred we are open to conviction: at the same time we must say that we are informed, by good authority, that a most excellent article is produced at Mountmellick, and trust it may be found cheap and remunerative to all parties, as well as good.

Swede turnips, like the mangels, should be sown as early as possible in the month, and for which the same preparations are necessary and suitable, except that they do not require so heavy a dressing of manure; steep the seed in soft or manure water for 48 hours, set them to drain, and dry them with wood or other ashes. Sow a liberal quantity of seed to allow for the ravages of the fly; if not attacked they are easily hoed out, which to insure a full crop will be much better and cheaper than sowing again; to insure a full and even braird clean and very fine tillage is necessary; rolling and dusting at night with fine quick-lime before they come up and till well established in rough leaf, are the best preventives of the fly.

White Globe or Norfolk Turnips, when required for early sheep feeding, a breadth of white turnips may be sown by the middle of the month, which will come in by September, and be of great service.

Dale's Hybrid and Aberdeen Turnips may be sown from the middle to the end of the month.

Carrots and Parsnips will now require much careful attention, in hoeing and weeding; if sown early, and their progress strong, they will require thinning by the end of the month.

Chicory may still be sown till the 10th of the month. For details, see operations for last and preceding months.

Spring Vetches.—Breeds suitable to the consumption of the above valuable soiling crop should be sown once a fortnight. Mix the vetches with about one-fourth of oats, and about 4lb. of rape; it adds considerably to the bulk of the provender, and serves to keep the vetches off the ground.

Rye and Winter Vetches.—The former will be coming into use early in the month; the latter, at later periods. As fast as they are consumed the land should be turned up and prepared for turnips.

Cabbages.—The early-sown spring cabbages may now be drawn from the seedbeds, and transplanted in the fields, the land having been previously well prepared and liberally manured. A good method is to prepare the land in drills, just as if for turnips, and plant in the crown of the drills. Cabbages, planted out this month, will be fit for consumption in September and October.

Kohl Rabi, sown in beds, the last or preceding month, will be fit for transplanting out in the same way as the cabbages mentioned above, some time this or early next month. When this crop is not planted out but sown at once in the drills like turnips, no time should be lost now in doing so.

Flax should now be carefully weeded; the weeders (women and children are best) should proceed on their hands and knees facing the wind. Flax should be weeded when from 3 to 6 inches high, not more.

Buckwheat.—The land for this crop should be thoroughly pulverized and clean, and should not be sown till all danger from frost is over, which may be about the middle of the month. It is cultivated for the seed, for soiling, and for ploughing in as green manure. For the first, two bushels of seed to the Irish acre should be sown; and for the two latter from three to four bushels may be sown. It is a good crop to lay down land to pasture or meadow with.

Hemp.—Sow early in the month, in rows about two and a half feet apart. About three bushels of sound heavy seed will sow the Irish acre.

Wheat, if too luxuriant, should now be eaten down with sheep, or mown, harrowed, and rolled; but these operations should be performed before the culm or seed stem begins to shoot up, after which it would be injurious to do so. Wheat and other autumn-sown crops should now be thoroughly weeded, and if sown in drills the horse and hand hoes, with drill grubbers, should be passed between them.

Beans will now require horse and hand hoeing.

Potatoes, if planted in time, will now require hoeing, cleaning, and moulding, if in drills; if in ridges or lazy-beds, clean, and add a little fresh earth from the fur-